# The Ceremonies, ſolemnities, and prayers, vſed at the *opening of the holy gates of foure* Churches, within the Citie of Rome, in the yere of Iubile:

## And alſo the great Iubile for this yeere of our Lord 1600. graunted *by Pope Clement the eight, that now is;*

Together with the Bull of the ſaid Pope Clement, *made touching the Iubile, for all thoſe that* ſhall viſite the great Churches of S. Peter, S. Paul, S. Iohn de Latran, and S. Marie *maior*, in the Citie of Rome, this preſent yeere of our Lord 1600. aforeſaid.

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# The ceremonies, solemnities and prayers vsed at opening of the holy gates of *fowre Churches, within the Citie* of Rome, in the yeere of Iubile.

And first, the opening of the gate of the Church of Saint Peter in Vatican.

VPon the 24. day of the moneth of December, being the vigill of the birth of Christ (commonly called Christmas day) after dinner, about Euening, our holy Father the Pope, apparelled in his Pontificalibus, accompanied with my Lords the Cardinals, and Prelates, eche man clothed according to their dignities & degrees, the Officers appointed for the purpose, marching all in procession, and the Crosse borne before them, went to the Chappell of the Apostolical palace, where our holy Father falling vpon his knees before the holy Sacrament, with the rest of the companie, made their praiers: in the meane time, certaine

candels were lighted, and giuen vnto my Lords the Cardinals, Prelats, and Officers, the Cardinals candels being white wax, and waying three pounds, the Prelats and Officers candels of common wax, each, six ounces the peece. There, our holy Father being still on his knees, powred incense vpon the holy Sacrament: which done, they began to sing, *Veni creator spiritus:* which Hymne the Quiristers continuing, the procession began to march out of the Chappell, to goe to Saint Peters Church, our holy Father being borne in his Chaire to the gate of the said Church, the said gate being walled vp, and all the rest of the gates shut; where being arriued, our holy Father descended out of his Chaire, with a wax candel burning in his hand, went vp into an other higher seate then the first, prepared for the purpose, hard by the said holy gate, in the which Chaire he sat down, and hauing rested for a time, he descended, and with a hammer appointed for the purpose, hee strooke three blowes vpon the gate, pronouncing these verses following three times; vnto each of the said verses, the Quiristers answering as followeth:

| | |
|---|---|
| *V. Aperite mihi portas Iustitiæ.* | Lord open vnto mee the gates of Iustice. |
| *R. Et ingressus in eas, confitebor Domino.* | And being entred therin, I will praise the Lord. |

Lord,

*V.* *Introibo in domum tuam, Domine.* Lord, I will goe into thy houſe.

*R.* *Adorabo ad templum ſanctum tuum in timore tuo* And will worſhip in thy holy Temple, with feare and trembling.

*V.* *Aperite mihi portas, quoniam nobiſcum Deus.* Open the gates, for God is with vs.

*R.* *Quia fecit virtutem in Iſrael.* Becauſe he hath ſhewed his glorie in Iſrael.

Which done, our holy Father returning to his Chaire, ſaid,

*V.* *Domine exaudi orationem meam.* Lord, heare my Prayer.

*R.* *Et clamor meus ad te veniet.* And my crie ſhall aſcend vp vnto thee.

And being in his Chaire, the Maſons and other workmen with their tooles, breake downe the wall of the ſaid holy gate, and the Pope continuing his praiers, ſaid,

*V.* *Dominus vobiſcum.* The Lord be with you.

*R.* *Et cum ſpiritu tuo.* And with thy ſpirite.

Oremus. *Let vs pray.*
Oratio. *The praier.*

ACtiones *noſtras quæ-* LOrd, we pray thee, to
*ſumus, Domine, aſpi-* inſpire vs in our acti-
*rando præueni, & adiu-* ons, and aſsiſt vs in our
*uando proſequere, vt cun-* waies, to the end that all
*cta noſtra oratio & ope-* our words and workes
*ratio a te ſemper incipi-* may begin, continue, and
*at, & per te cœpta finia-* end in thee, through Ie-
*tur, per Chriſtum Do-* ſus Chriſt our Lord.
*minum noſtrum.*

Which prayer being ended, the Quiriſters ſung the Pſalme, *Iubilate Deo omnis terra &c.* Let all the inhabitants of the earth reioyce in the Lord, &c. With other Canticles of praiſe and thankes giuing.

In the meane time the ſaid workmen and all the people, moued with deuotion, tooke and bare away the ſtones and morter of the ſaid gate, with ſo great diligence, and dexteritie, that all whatſoeuer was found (great or little) were voyded from thence, (as it may be ſaid) in the twinckling of an eye; the Penitentiaries apparrelled in their habites and ornaments, waſhing the poſts of the ſaid holy gate, with holy water.

Which holy gate being opened, and the ſtones borne away, as afore ſaid, our holy Father the Pope,

before

before he entered, ſaid the verſicles folowing, wher-vnto the Quiriſters anſwered.

*V.* *Hæc eſt dies quam fecit Dominus.* Behold the day which the Lord hath made.

*R.* *Exultemus & lætemur in ea.* Let vs bee glad, and reioyce therein.

*V.* *Beatus populus tuus, Domine.* Lord, thy people are happie and bleſſed.

R. *Qui ſcit Iubilationem?* Who can declare their gladnes?

*V.* *Hæc eſt porta Domini.* Behold, the gate of the Lord.

*R.* *Iuſti intrabunt in eam.* The Iuſt ſhall enter therein.

*V.* *Domine, exaudi orationem meam.* Lord, heare my praier.

*R.* *Clamor meus ad te veniat.* And my crie ſhall aſcend vnto thee.

*V.* *Dominus vobiſcum.* The Lorde bee with you.

*R.* *Et cum ſpiritu tuo.* And with thy ſpirit.

Oremus. *Let vs pray.*

Oratio. *The praier.*

DEus, *qui per Moyſem famulum tuum populo* O Lord, who by thy ſeruant Moyſes didꝺeſt

*Israelitico annum Iobelei, dest ordaine and appoint*
*& remissionis instituisti,* for thy people of Israel,
*concede propitius nobis* the yeere of Iubile, & re-
*famulis tuis Iobelei annum,* mission of sinnes, graunt
*hunc tua auctoritate in-* vs thy grace, and to al thy
*stitutum, quo portam hanc* seruãts, that we may hap-
*populo tuo ad preces tuæ* pily beginne this present
*maiestati porrigendas in-* yeere of Iubile ordained
*gredientc solenniter ape-* by thee, and wherein thy
*riri voluisti fœliciter in-* pleasure is, that this gate
*choare vt in eo venia at-* should with al solemnitie
*que indulgentia plenæ re-* be opened vnto thy peo-
*missionis omnium delicto-* ple, to enter, and present
*rum obtenta, cum dies* our praiers vnto thee, to
*nostræ aduocationis ad-* the end, that in this yeere,
*uenerit, a lcælestem glo-* hauing obtained full re-
*riam perfruendam tuæ* mission & pardõ of al our
*misericordiæ munere per-* sinnes, that when the day,
*ducamur, per Christum* wherin it shal please thee
*Dominum nostrum. A-* to take vs out of this tran-
*men.* sitorie world, shall come,
we may by thy great mer-
cy, enter into thy glorie,
through Iesus Christ our
Lord. Amen.

This

This prayer ended, the crosse is giuen vnto our holy father, who kneeling before the holy gate, beginneth to say,

*Te Deum laudamus &c.* Lord, wee praise thy holy name. And being entred by the said gate into the church, the Queristers sang the rest of the said Hymne, vnto the end. Our holy father being entered, he ascended againe vnto his chaire, wherein he was borne by the officers (thereunto appointed) to the high altar of the said church of S. Peter: and there descending out of his chaire, he praied before the altar: which praier being ended, he ascended into an other seate higher, and more eleuated, where for a time hauing rested himselfe, he stood vp, and began Euening praier, rehearsing the Natiuity of our Lord Iesus Christ, as the maner is.

Vpon the same day, and at the like howre, three of my Lordes the Cardinals went vnto the other three holy gates, of the three churches, of S. Paul, S. Iohn de Latran, S. Mary maior.

Which Cardinals, at euery of the said churches, vsing the same ceremonies, and like praiers aforesaid, opened the gates of the said three Churches.

Al the said gates of S. Peter, S. Paul, S. Iohn de Latran, & S. Mary maior, remaine open, from the same day, vntill the end of the same yeere, and so continew

euery yeere of Iubile, to the end that al faithful Christians may therein continually obtaine pardon and full remission of their sinnes, to the praise, and glory of God and all his holy Church. Amen.

# The Bull of our holy Father, (by the grace of God) Clement the eight, made touching *the Iubile, for all those that shall visit the great* Churches of S. Peter, S. Paul, S. Iohn de Latran, and Saint Mary Maior, in the Citie of Rome, in the yeere of our Lord 1600.

CLement Bishop, and seruant of the seruants of God, to all faithfull Christians, to whome these letters shall come, greeting, and spirituall Apostolicall benediction.

Dearely beloued children in Iesus Christ, at this present (by the grace of God) approcheth the placable yeere of our Lorde, the yeere of remission and pardon; now commeth the acceptable time, and the daies of eternall saluation beginne to approch for the redemption of mens sinnes, and saluation of their soules. Behold, not farre hence, the yeere of Iubile, so much pleasing and wished for by all Christians, which is the 1600. yeere, from the most blessed child-bearing of (the holy mother of God) Marie the Virgin, the which wee meane to celebrate, according to the auncient custome, with ioy, and assembly of the faithfull, in this our noble City of Rome: and with so much the more ioy, because the

ſayd yeere formally, and with efficacie, repreſenteth the firſt originall of the ſame: for as it is well known by old traditions, and monuments of our auncestors, agreeing and conformable to the moſt auncient inſtitutions of the Church of Rome, as the yeeres and times paſſe and come to an ende, that is, that euerie hundreth yeere, from the birth of our Lord and Sauior Ieſus Chriſt, there were moſt large indulgences, pronounced vnto all ſuch as deuoutly ſhall viſite the moſt holy and ſacred Churches of the moſt bleſſed Apoſtles: & certainly, this moſt ancient inſtitution, of celebrating the 100. yeere within the citie of Rome, extracted (not from a vaine ſuperſtition of the Gentiles, but proceeding from a pure zeale & deuotion, with a great concurrence and aſſembly of the Chriſtians) hath bene confirmed by Pope Boniface the 8. of happy memory, by his Apoſtolicall decree, not onely for an aſſurance to all thoſe of our age, but alſo a perpetuall memory in time to come. And although other Popes our predeceſſors, ſuch as ſucceeded him, reſtrayned the time of celebrating the Iubile to a ſhorter number of yeeres, becauſe of the breuity of mans life: yet this cuſtome of the celebration of the 100. yeere, is by good right, of more auctority in regard of the auncient tradition and ordinance thereof: And in truth, it ſeemeth to be wrought by the ſecrete counſel of GOD, that in the laſt yeere of euery age, (which commonly in theſe daies is accounted the longeſt time of mans life,) all Chriſtians ingenerall ſhould (euen in the very fortreſſe, and houſe of Chriſtian religion) reiterate ſo great a benefit, which is, that Ieſus Chriſt the brightneſſe of the iuſtice of God, by whom all mankind hath receyued ſaluation, was borne of a virgin; and alſo, that all Chriſtians ſhould likewiſe repaire vnto the ſeat of the holy Apoſtle S. Peter, and to the ſtone and foundation of the faith, as children to their Parents, and ſheep to their ſoueraine paſtor: And further, herein we may euidently behold the perfit vnity of a troup of ſheep and their paſtour, and that the brightnes of one vniuerſal faith doth ſhine and giue light into all places, which faith hath neuer

 chaunged,

changed, nor bin altered by any ende or alterations of times, but ſtill by an inuiolable confeſsion, hath continued whole and intire among the faithfull, without any corruption; and alſo that the world might know, that the members are more ſtraightly bounde and vnited vnto their viſible head, by the gluing and bandes of faith and charitie, and that in the ende, the ſame Spirit, by the which the onely Catholike Church and her body, is miraculouſly conioyned and vnited togither, may be euidently manifeſted, then when as in the ſaid Church of Rome, the mother of vnitie is celebrated (as if all the Chriſtians were aſſembled) with all deuotion and ſolemne ceremonies, of a whole yeere vpon certaine dayes appoynted, which by good right is called the holy yeere.

Now this holy yeere, a yeere agreeable to the Lord, and ſuch a yeere, as appeaſeth his wrath, a yeere wherein men may doe penance, and be perfectly cõuerted from the bottome of their hearts, vnto the Lord the father of mercie, was firſt denounced vnto the world by Ieſus Chriſt the ſonne of GOD, the true author both of our liues and ſaluations, whom the Father hath anoynted with the holy Ghoſt; and hauing powred vpon him all fulneſſe of grace, ſent him to preach vnto the poore, to ayde the humble, to eaſe the heauie hearted, to preach indulgence, and remiſsion vnto thoſe that were captiue, deliuerance vnto priſoners, and to open the way vnto the blinde. We likewiſe, who (although abiects and vnworthy) by diuine diſpoſition, doe exerciſe the place of Vicars to Ieſus Chriſt vpon earth, ſitting in the higheſt ſentinell of the Apoſtolicall watch-tower, to announce, declare, and preach the ſame yere of Iubile, of true repentaunce, and ſpirituall comfort, vnto all you that are faythfull Chriſtians in Ieſus Chriſt.

And for that the charitie of our Lord and Sauiour Ieſus Chriſt, for whom wee exerciſe the charge and embaſſage vnto all Nations, doth entice vs, the zeale of the ſaluation of mens ſoules touching our hearts, we exhort and deſire euery man in generall, by the vertue of the bloud which Chriſt hath

ſhed,

ſhed, and by his holy comming, as alſo by the name of the day, wherein he ſhall ſit as a terrible Iudge, that euerie one of you, eſpecially in this time of Iubile, withdrawe himſelfe from his euill wayes, and returne vnto the Lorde, with a pure and ſincere heart, a good conſcience, and an vnfained heart, becauſe our GOD is gentle and mercifull, full of compaſsion, and one that deferreth the puniſhing of all thoſe that are true repentants.

But in the meane time, that with great ioy, according to our paſtorall office, wee call and inuite our wel-beloued ſon in Ieſus Chriſt, the Emperor, Kings, and Catholike Princes, & all other faithfull Chriſtians throughout all the world, and namely, ſuch as inhabite the prouinces and Regions furtheſt diſtant, vnto that moſt agreeable celebration of this Iubile: wee are in a manner pricked with an extreame dolour and greefe, calling to minde howe many great Nations and numbers of people are moſt miſerably cutte off and diſioyned from the vnitie and communion of the Catholike and Apoſtolicall Church, who in the precedent hundreth yeeres, marching with vs in one Catholike and Apoſtolike Church, with one will and conſent, in this houſe of our Lord, haue celebrated with great ioy and ſpirituall exaltation, the holy yeere of the ſayde Iubile, for whom wee would moſt willingly loſe our liues, and ſheade our heart blouds (if neede were) to obtaine the eternall ſaluation of their ſoules. In the meane time, you our obedient children, and true Catholikes, come, mount vp into this place which God hath choſen, come to the Spirituall Sion, and the holy Ieruſalem, not by letter, but by Spirite, from whence, from the beginning and Originall of the Church, the law of God, and the truth of the Goſpel hath ſpred it ſelfe throughout all the Nations and parts of the earth. This is the happie Citie, the fayth whereof, is commended to all the worlde, hauing beene commended by the mouth of the Apoſtle, wherein the moſt happie Apoſtles, Saint Peter and Saint Paul, haue both preached their doctrine, and

shed their blood, to the ende that being made the head of all the world by the sacred seat of S. Peter, it should be mother of all beleeuers, and mistresse of all other Churches. Here is the stone of faith, here is the fountaine of sacerdotall vnity, here is the doctrine of pure verity, here are the keyes of the kingdome of heauen, and the soueraigne powre to bind and vnbinde; and to conclude, here is the treasure of the Church, full of sacred Indulgences, neuer able to be diminished, whereof the Bishop of Rome is Gardian, and dispensator, who distributeth them at all times, when he knoweth by the secret will of God, that it is requisite, but specially, in the yeere of the holy Iubile he inlargeth, and bestoweth them, with a most holy and liberall hand, then when the holy gates of the most auncient, and most religious temples, and Churches of this noble Citie, are opened by solemne ceremonies, and the faithfull, purged of the spottes and fowleneſse of their sinnes, enter ioyfully before the face of the Lord, no more vnto the end that according to the precepts of the old law, (which onely had the shadowe of goodneſse to come,) nor according to the custome of the Hebrewes, to whome all things were set downe by figure, or els as bondslaues, tied vnder the yoke of humane seruitude, in becomming free, or as prisoners detayned in prisons, are released, or as such as are charged with greate dettes, are acquited, whereby they may reenter into the lands and possessions of their auncestors; for all these terrestriall things are transitory & not permanent: but the fruites of the holy yeere of our Iubile are most fruitfull and aboundant, that is, that mens soules, redeemed by the blood of Iesus Christ, are deliuered from the insupportable yoke of diabolicall tyranny, and from the obscure prison and chaines of sinne, by the diuine vertue of the Sacraments, and their sinnes and punishments being remitted, they are adopted sonnes of God, and admitted to the heritage of the heauenly kingdome, and possession of Paradise, receyuing other infinite benefites of God.

We therefore, following the paths and foote steps of the soueraigne

ueraigne Biſhops, our predeceſſors, & obſeruing their deuout, and moſt holy inſtitution, with the conſent of our moſt reuerend brethren the Cardinals of the holy Church of Rome, and by the authoritie of the moſt puiſſant God, & of the moſt bleſſed Apoſtles, Saint Peter and Saint Paul, as alſo by our owne, with as much ſpirituall reioycing as poſsibly wee may, to the glorie of God, and exaltation of the Catholike Church, do publiſh and ſignifie vnto all men, the celebration of the Iubile, in this yeere, being the yeere of our Lord 1600. to begin at the euening of the Vigill of the Natiuitie of our Sauiour Ieſus Chriſt, of the ſame yeere of 1600. and to continue for the ſpace of one whole yeere then next enſuing: in the which yeere of Iubile, we in mercy and compaſsion in our Lord, giue and grant free indulgence, remiſsion and pardon of all ſinnes, to all the faithfull in Ieſus Chriſt, without exception of perſon, who being truely repentant and confeſſed, ſhall deuoutly viſit the chiefe Churches of the bleſſed Apoſtles, Saint Peter and Saint Paul, as alſo thoſe of Saint Iohn de Latran, & Saint Marie Maior, within the citie of Rome, once in a day, for the ſpace of thirtie dayes following, or otherwiſe, if they be Romanes or inhabitants of the Citie, or for the ſpace of fifteene dayes, if they be pilgrims, or other ſtrangers, vpon condition that they ſhall make humble prayers vnto God, for the ſaluation of all the faithful and al Chriſtian people: and becauſe it may fal out, that among ſuch, as by reaſon of this Iubile, ſhall haue enterpriſed this iourney, or that are arriued in this Citie of Rome, ſome being let or hindred by the way, or otherwiſe within this Citie, by ſickneſſe, or ſome other lawfull impeachment, or being preuented by death, cannot effect theſe things, and viſite the Churches and Temples aforeſayd, not hauing accompliſhed the dayes limited, or otherwiſe haue not begunne them; wee, as much as poſſible wee may, beningly deſiring to fauour their deuoutneſſe, will, that ſuch people being truely repentant and confeſſed, ſhall all bee made participants of this our indulgence and remiſsion, as if they had effectually viſited the

ſaid Churches and Temples of Rome, vpon the daies by vs preſcribed.

And you our Reuerend brethren, Patriarches, Primates, Archbiſhops, & Biſhops, which partly at our requeſt are ſummoned and called hereunto, you that are guides, & Paſtors of the people, the light of the world, and the ſalt of the earth, take into your hands the trũpets of ſiluer, which you muſt vſe in this yeere of Iubile, that is to ſay; preach the word of God cõtinually, annoũce this ioy vnto the people, that they may be ſanctified, & that by the ayd of Gods diuine grace, they may be prepared to receiue the celeſtiall benefits, which God, the giuer of al good things, by our weake miniſtery hath prepared for all his deere & wel-beloued children; draw your brethren by words, & the ſimple & vnlearned by good examples, bringing them vnto the pappes of this their moſt deere mother, that hath begotten them in Ieſus Chriſt: bring the children to their father, the ſheep to their ſoueraigne paſtor, the mẽbers to their head, the faithful to the ſtone and foundation of the faith, wherein al the edificy & building of the Chriſtian church is erected: bring the people to the holy Church of Rome, and to the glorious Princes of the earth, S. Peter & S. Paul, which taught the law of God throughout all the world, as alſo the faith, whoſe dignity and authority is as yet extant and in force in their vnworthy ſucceſſor. Call therfore the aſſembly vnto theſe ſacred Indulgences, that they may receiue the ſalutary fruits thereof, in this Citie of Rome: aſſemble the people, ſanctifie the Church, inſtruct the ſheep committed to your charge, becauſe we are but ſtrangers and pilgrims here in this life, hauing no permanent place, but ſeeke for that which is to come.

And becauſe the dayes of this our troubleſome and miſerable pilgrimage are but ſhort, and for that we know not when the maſter of the family, & our eſpouſe Ieſus Chriſt will come, warne them, that for this cauſe they will be watchfull, & beare in their hands burning lampes, filled with the oyle of loue and charity, and that they make haſt to enter into this reſt: for if

euer

eber they had cause, it is now, that for the loue of Iesus Christ, they should abandon and leaue off al wrath, riots, debates, contentions, and inueterated enmities: it is now time that the seruants ought to haue pity vpon their conseruators, to the end that our most mercifull God may freely forgiue them all their sinnes; it is at this time, that we must specially purge and clense our selues of all the impurities of the flesh, to the end that the Temple of God may be pure and cleane, and that euery man may haue his earthly vessell laden with honour, and sanctification, & to God may dwell within their bodies. To conclude, we must wholy exterminate and abandon all thefts, robberies, homicides, adulteries, and all other sinnes, to the end that the wrath of God may be appeased, and that those that attribute vnto themselues the name of Christians, may by him be accounted and holden for true Christians, imitators of Iesus Christ, and followers of good workes. Teach them then, how they ought, with a contrite heart, and humble spirit, to prepare themselues by continuall praiers, fastings, and other workes of mercy, to merite and obtaine these salutary indulgences, and that those that are indued with the riches of this world, should open their hearts, and by that meanes relieuing the necessity of their poore brethren, and that before all other things, they extend their mercifull charity vnto such pilgrims, as shall trauell to Rome, renewing with spirituall ioy, the holy hospitality agreeable and pleasing vnto God, which by the most auncient Christians in times past (euen in the middle of all stormes, tempests and persecutions) hath with great diligence bene obserued & kept: aduertise them also, that they pray for all kings, and Christian princes, that we may liue in peace and tranquillity, and that peace may perpetually be kept and obserued.

To cõclude, teach them with what modesty, with what deuotiõ, & with what brotherly loue, they are to make thẽselues knowne, when as they shall once haue enterprised the holy viage, to the end that, in all places they may yeeld the sweet sauour of Iesus Christ. Shew your selues also, my reuerẽd bre-



thren,

thren, and all the Clergie, to be the example of all good works, and the formality of the troupe, to the end that all others may be conserued, as it were, by the salt of your vertues, & religion, and abhorre all filthines of sinne, & that in the end, all we with full consent and agreement, in one spirit of Christian charity, with all holines and righteousnes may serue God.

We also exhort and desire, in the name of God, our most deare sonnes in Iesus Christ, the Emperour, kings, & all Catholike Princes, that seeing they haue receiued diuers and most great benefits, of him, by whom all Kings do raigne, with so much the more ardency, as reason requireth, they should be stirred vp with a great and good zeale, to procure the glory of God; and before al things, that they comfort and ayd the carefull vigilancy of our brethren, the Bishops, and other superiour Prelates, charging their Magistrates and Officers to further & assist them, to the end that the vnbridled liberty of the wicked may be restrained, and the intentions of honest men by their royall ayd and fauour relieued & sustained: and specially, that they vse their beneuolence and charity towards pilgrimes, giuing order, that they may safely passe along the way, and by no meanes be impeached by the wicked and peruerse generation, thes being louingly receiued into the publike hospitals, and by that meanes comforted, and relieued with all things necessary for their viages, they may ioyfully without interruption pursue, and end their iourney taken in hand, & so returne into their owne countreis: for by these offerings, kings and Princes shall please God, to the end they may liue long and in all happines vpon the earth, and that at the last they may be receyued into the eternall tabernacles, by the same poore and miserable people, to whome they shall haue exercised their charities, which are those in whose bodies Iesus Christ is nourished and fedde.

And to the ende that this our present Bull may with more ease fall into the hands of all the faithful, whersoeuer they be, our pleasure is, that to the copies hereof being imprinted, sig-

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ned with the hand of a publike notary, and ſealed with the ſeale of ſome man of Eccleſiaſticall authoritie, the like credite ſhall be giuen, as vnto theſe, being the originall. Let no man therefore be ſo fooliſh-hardy to infringe or gaine-ſay this our Bull of Indiction, promulgation, confeſsion, impartition, exhortation, prayer, and will: and if any man be ſo bolde to attempt it, let him knowe that hee ſhall incurre the indignation of God, and of his moſt bleſſed Apoſtles S. Peter and S. Paul. Giuen at Rome in the Church of Saint Peter, in the yeere of the incarnation of our Lord Ieſus Chriſt 1599. the nineteenth of May, and in the eight yeere of our Pontificate.

Signed

*B. Dat. Marcellus Veſtrius Barbianus.*

Regiſtred by Marcellus the Secretarie.

*A. de Alexis.*